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THE FLOWER FÊTE AND THE LUMBINI CHORUS

It has been my long-cherished desire to seize an opportunity to establish Buddhist music for all ceremonies and occasions. The flower of the asoka tree, under which Buddha was born, the the sala tree, under which Buddha passed away, the bodhi tree, under which Buddha experienced spiritual awakening, the fête of *Higan* (Paramita) and the festival of *Bon* (Ullambana)—all these are good themes of Buddhist music. But good subjects alone can not make good music. A good Buddhist song must have the spirit of deep faith permeating its lines. It must also have Buddhist terms interwoven thereinto. There are persons who hold an idea that religion is nothing more than saying prayers. A Buddhist song composed by such people on their shallow religious thought and sentiment, cannot be anything much better than a wreath made of artificial flowers—a thing beautiful to look at but absolutely lifeless. As a piece of Buddhist music it would have little value, and it would not be worth while writing music for it. We have a good number of excellent specimens among the Buddhist songs of old days and we also have some good instruments of Buddhist music handed down from ancient days. All these are well worth while our serious study. Whereas, we have no excellent Buddhist songs newly composed. What we have are still in a low stage of development. As music for children, the new Buddhist music has attained a certain degree of success. But as music of a great religion it is far from being complete. It is for the purpose of advancing Buddhist music to a much higher level that the Lumbini Chorus has been organized.

Lumbini is the name of the royal garden, where Buddha was born, in the neighbourhood of Kapilavastu, now known as Paderia in the north of Gorakhpur. The word means "the Goddess of Lumin" or "the Queen of Lumin," the sacred name given to Mahamaya, mother

of Buddha. Enshrined by the villagers of Paderia as a goddess of Hinduism, until last year the sacrifice of a sheep was offered on festival days, and much to the mortification of Buddhists the shrine was stained with the blood of the animal. Several yards behind the shrine there still stands a huge stone column erected by King Asoka, inscribed with an ordinance of the King proclaiming exemption of the inhabitants of the place from taxation. It is now almost buried under sand. According to Hiuen Tsang, who travalled to India from China in the seventh century, the stone pillar had a stone horse mounted on the top. When I visited the place some years ago, I saw some fragments of stone, undoubtedly parts of the hoofs of the stone horse, lying about in the premises of the shrine. The spot where there was the pond of lotus-flowers, in which Buddha had his body bathed on his birth, is still distinguishable judged from the aspect of the surrounding ground. Tradition says that there stood a gigantic asoka tree near the pond, but the legend that Buddha was born as his mother extended her arm to break a branch of the tree in full bloom, appeared much later. Originally it was simply referred to as "a flower tree." The flower which symbolized birth in those old days was the lotus-flower. So, in the days when people had no images of Buddha, his birth was represented by means of a lotus-flower. A lotus-flower was used not because it symbolized a miraculous birth but because the birth of Buddha took place beside a lotus-pond.

The legend concerning the birth of Buddha spread throughout the East. And it has been a long established custom among the people of Japan to observe the "Flower Fête" on April 8 every year to express their joy at the appearance of Buddha in this world. On this special day, a small pavilion is made of pretty flowers of Chinese milk-vetch, and in it is enshrined a miniature image of Buddha, pointing the heaven with one hand and pointing the earth with the other, over which sweet tea is poured with a tiny ladle, signifying the bath on his birth. It is a joyous festival becoming the birth of the saviour of mankind.

It is interesting to note that in a certain sense the garden of Lumbini was the birthplace of Buddhist music of Japan. As a matter of fact Japan owes her Buddhist music to the efforts and instruction given by Buttetsu of Linyi, who was the greatest musician recorded in the history of Buddhism. The name of Linyi is written in two different ways, and the place is located in the south of Cochin China, where in ancient times people attained a high stage of civilization thanks to the culture imported by immigrants from India. Now, Linyi is but a corruption of Lumin, which, in its turn, is a perversion of Lumbini. The musician saint Buttetsu came to Japan in 736 from Linyi, or Lumbini. Buttetsu took up his abode in the Daian Temple of Nara, and there set about the composition of Buddhist music, selection of

good songs, and training of musicians. He taught eight Buddhist pieces to his disciples and these were the famous "Eight Pieces of Linyi." Besides, he added some pieces to the old music of the Imperial Court. Except the piece called "Bosatsumai," or "the Dance of the Bodhisattva," all other seven songs of the "Eight Pieces of Linyi" are included in the fifty-six pieces of the Imperial Court. The grand ceremony of consecrating the great image of Buddha at Nara, which was cast in those early days, was observed under the direction of Bodhisena, a Brahman bishop, the saint Buttetsu acting as conductor-in-chief of the music band performing on the occasion. It is probable that Japan could have achieved nothing great in the line of Buddhist music, but for the help of Buttetsu. Thus, we can reasonably say that Buddhist music of Japan had successfully passed the first stage of its development thanks to the good efforts of the musician saint Buttetsu of Linyi, or Lumbini. The Lumbini Chorus, which was organized in Tokyo a few years ago by a group of young Buddhist musicians with Prof. Ryutaro Hirota of the Tokyo Academy of Music as teacher, has now to develop and make it a music worthy of a great religion.

The Garden of Lumbini has been officially recognized of late by the Premier of Nepal as a sacred place. In other words, it was last year that an official notice was issued by him prohibiting the offering of sacrifices in that ground. Also a bungalow is reported to have been built there by order of the King of Nepal for accomodation of Buddhist pilgrims visiting Lumbini. I need not say that His Majesty's work in this regard was an act of genuine benevolence and is entitled to warm thanks and admiration of all the Buddhist nations of the world.

The Lumbini Chorus, which bears the name of the sacred birth place of Buddha, has made the Flower Fête the greatest occasion for exhibiting its work. Different pieces of Buddhist music performed at different seasons of the year have respectively their own significance, but we have chosen the Flower Fête as the best opportunity to popularize Buddhist music and show to the public its raison d'etre. It is on this occasion that the Young Men's Buddhist Association of Asakusa carries out a great procession of school children, that at Waseda University a ceremony of awaiting spiritual awakening of Buddha is observed under the auspices of the Dainihon Bukkyo Seinenkai (The Young Men's Buddhist Association of Japan) and students of the Imperial University of Tokyo make special efforts for the propagation of Buddhism by holding lecture meetings, concerts and dancing performances. The Lumbini Chorus also plays a prominent part in the Flower Fête in cooperation with those Buddhist organs. Since its formation the music band has encountered various difficulties, but with the cooperation of the Young Women's Buddhist Association, it has succeeded in surmounting them all and now it has a

bright prospect of development. Especially is the music band well prepared for giving music fitting to the Flower Fête. It is possessed of songs for children to sing as well as to dance to, songs for soloists, and numbers for singing in chorus. Besides, it has songs in English and Sanscrit. Thus, we may well say that the Lumbini Chorus is now well equipped with all the requirements of a music band of no mean quality.

In two points the Lumbini Chorus excels other music bands at large. In the first place, it had the good fortune of possessing a matchless writer of songs in the person of the late Baroness Kujo. Undoubtedly she was one of the best writers of music songs Japan has ever produced. And because of her deep faith in Buddha, she was always ready to write songs and numbers at our demand. Now that this gifted lady is gone the Buddhists of Japan do not know how and when they can make good the loss. In the second place, the Lumbini Chorus has such an excellent conductor and composer as Prof. Ryutaro Hirota. Ever since the formation of the band, Mr. Hirota has been spending a great deal of his energy and efforts on the training of the members of the band. He is now in Germany with the object of prosecuting further study of music. Thus for a few years to come, the Lumbini Music Band will be without the service of this excellent conductor and teacher. But when he returns here he will again take up the baton for the benefit of the members of the band. The writer is proud to say that the Lumbini Chorus has been making a healthy growth under the special care of such an excellent composer and skilful conductor.

We hear that a music band named Bukkyo Ongakukai (the Association of Buddhist Music) has recently been organized and is making efforts to improve Buddhist music of Japan. We know very little of the details of its work. We are, however, very glad that an organ with the same object as ours has been organized. We also hear with pleasure that a Lumbini Chorus has been formed in Osaka, though as to details of its organization we are still in the dark. Judged by the name of the band we presume that it is also organized for the same purpose as of our Lumbini Chorus. We offer our whole-hearted congratulations on its appearance.

The reason why we are anxious to see a great, speedy, and healthy development of Buddhist music in Japan in that we shall have an occasion in the comparatively near future, when we must be equipped with splendidly trained music bands. It is the 2,500th anniversary of the birth of Buddha, which falls on April 8 of 1934. If the great fête of 1934 is observed according to our plans or wishes, Buddhist music will play a very important part in the fête from beginning to end. Throughout the festival, which will last seven days, musical performances will be one of its chief features and attractions and among others all the old Hindoo music preserved in Japan will be presented. Naturally, there will be lecture

meetings, meetings for discussion, conferences concerning future activities of Buddhists, amusements, open air gatherings, and so forth. But music will play a very prominent part in creating an agreeable atmosphere in all the assemblies, uniting those present heart to heart. The newly composed music will, among others, act a part of paramount importance throughout the festival days, because it will appeal to the audience much better than the old one. This is the reason why we expect those interested in the Buddhist music bands to do their best and prepare for the great fête of 1934 a sufficient number of songs, which are excellent and appoproriate in every respect.

As stated above the 2,500th anniversary of the birth of Buddha comes six years after the present year. In January last, we proposed that a meeting be held to prepare ourselves for the great occasion. The result was, however, very disappointing, very few having responded to our proposal. It was probably due to our little influence. But we cannot give up our plan only because our first proposal has resulted in an apparent failure. We have only to repeat our proposal, and make our effort afresh at every failure, for we believe that, however weak at first, our effort is destined to secure cooperation of all the Buddhist bodies throughout the country.

The old Japanese dance and music of the Tempyo era were for the most part of Buddhist origin. Nearly all the songs which formed the music of those old days are still preserved in the musics kept by the Bureau of Dances and Musics of the Imperial Court. But, it is a pity that as stated above the music called "Bosatumai" or "The Dance of Bodhisattvas," which was one of the most genuine Buddhist musics, is now lost. Most probably the Bosatumai was part of an old poetical drama of India, which is still preserved in Ceylon and Burma, and is played every now and then. Moreover the story is represented in two of our popular dramas. So, it will not be very difficult to plan out and revive the "Bosatumai" by means of these dramas of Ceylon, Burma and Japan, and make "Eight Songs of Linyi" complete. Dr. Sylvain Lévi, President of the Franco-Japanese Cultural Institute, who is a scholar well known for the earnestness, with which he is studying Buddhism, made a speech on the day of the Lumbini Fête last year, at the Young Men's Buddhist Association of the Imperial University of Tokyo, in which he declared that the music of the Buddhist nations of the world should be taken into phonographic records and preserved. But no Japanese Buddhists gave ear to his earnest proposal, with their usual indifference towards anything new. Dr. Lévi is leaving for his country this month (May), his term of office here having nearly expired. The doctor promised the writer that on his way home, he would take into phonographic records (1) Buddhist music of Annam, (2) Buddhist music of Kambodia, (3) Buddhist music of

Siam, (4) Buddhist music of Nepal, (5) Buddhist music of Burma, and (6) Buddhist music of Ceylon. The writer thinks that the addition of (7) Buddhist music of Tibet, (8) Buddhist music of Mongolia, (9) Buddhist music of China, (10) and Buddhist music of Chosen would make a complete collection of Buddhist musics of the world. Think of the pleasure of studying Buddhist music of the world by the help of such phonographic records. Again, if we add to the collection old Indian musics preserved up to the present, side by side with new musics of India of the present age, we shall be in a good position to study all the musics of the Orient. It is an earnest desire of the writer that the Bukkyo Ongaku Kyokai (the Association of Buddhist Music), which has just been organized, will concentrate its effort on the pursuit of such useful work.

J. TAKAKUSU.

RIGHT MINDEDNESS

Constant let thine efforts be
From delusion's slavery
By the Truth thy mind to free,
Wisdom to attain.

Break the bonds of sense-desire
Holding thee in error's mire,
And with all thine heart aspire
Purity to know.

Strive the ego to deny,
Let all selfish cravings die
To all beings low or high
Love and kindness show.

Never let thine efforts cease
Till in ultimate release
All in Buddha's perfect peace
Thou hast reached thy goal.

A. R. ZORN.

BUNYIU NANJIO: HIS LIFE AND WORK

V

WHEN Nanjio returned home in May, 1884, he was surprised to find the process of transformation already in progress when he left eight years ago carried forward with wonderful success in all spheres of national life during the short space of time he was away. But he was even more surprised to discover that his coming home had been awaited at the headquarters of his denomination with feelings of fear and misgiving. He made this discovery the day after his landing at Yokohama.

An important member of the staff of the Higashi Hongwanji Temple at Kyoto, who came up to Tokyo specially for the purpose of welcoming him home, told him that the late Marquis Inouye, then Minister of Foreign Affairs, who took friendly interest in the affairs of that denomination, wanted to see him as soon as possible. So Nanjio accompanied his friend to call upon the powerful statesman at once at his official residence. The latter asked him whether he had in mind any new scheme of work at the headquarters of his sect. To this he replied that he had no idea whatever to try his hand at the administrative work of the sect, his ambition being to engage in the prosecution of the scholary research he had begun in Europe. Thereupon the host turned to the emissary from Kyoto, and said, to the great amazement of Nanjio: "You have heard from Nanjio himself what his plan of work is, and so I don't think it necessary for me to take the matter up with him."

From this conversation it was plain to Nanjio that some influential people in Kyoto had been much worried by the apprehension that he might have some plan of radical reforms, which they probably knew were urgently needed but which they did not care to be imposed upon them by him. The expectation that he might take keen interest in the executive work at the headquarters was quite natural, because that was his chief concern prior to his departure for Europe. But Nanjio's chief interest was now in the prosecution of his Sanskrit study. It is also possible that his earlier experience in executive work was not quite congenial to his simple and straightforward character which abhored all forms of intrigue and duplicity. And it is a notorious fact that even government of religious communities is by no means free from trickery and dishonesty.

Whatever may have been the reason, the forty odd years of Nanjio's arduous life after his return from England were devoted entirely to activities unconnected with executive affairs at the headquarters, except in an advisory capacity during his old age. He occupied a succession of prominent positions as professors and presidents of Buddhist seminaries and colleges in

Tokyo, Kyoto and Nagoya. For some years after his return he served as lecturer on Sanskrit and Buddhism at the Imperial University of Tokyo. He was one of the earliest recipients of the newly created doctorate of literature from the Minister of Education, and later he was appointed member of the Imperial Academy. He was thus highly honoured for his scholarly attainments not only in Buddhist circles but in the country at large.

Besides his duties in the field of education, he found time for religious work on preaching trips in various parts of the country. He was an eloquent preacher, and wherever he went he always commanded a large and attentive audience. In course of time he accumulated a large number of set sermons which he used to repeat with slight alterations, so that his assistants learnt some of these compositions by heart. On one occasion he came to a meeting unexpectedly, and to the astonished amusement of the audience he solemnly repeated word by word a sermon that had just been preached by one of his assistants. After the meeting was over, one of the audience was asked as to what he thought of the funny incident. "Why," he said, "it is always satisfactory to have a story confirmed by the original inventor." Nanjio's valuable and indefatigable work as a preacher was as highly appreciated by the head of his sect as his work in the fields of research and education. At the time of his death, he occupied in his sect a position corresponding to that of a bishop in the Church of England without any administrative authority.

Since his return from England, he made two trips abroad. On the first trip (1887) he visited India where during about a month he went over the ground made sacred by Buddha's feet. On his way home he spent a few weeks in China visiting Tientai Shan and other places of interest in the history of Buddhism. At the great monastery at Tientai Shan he asked for a copy of the well-known "History of Tientai Shan," but no priest seemed to know of such a work. But while being shown about one of the temples he noticed piles of wood blocks carelessly stowed away in a corner of a bell-tower exposed to wind and rain. You may easily imagine his surprise and joy when, taking down a few of those blocks, he discovered that they were the originals from which the missing work was printed.

The other visit abroad was to Siam, which country he visited in 1898 as a member of the numerous delegation selected by the different sects of Buddhism for receiving and taking home a relic of Buddha which the King of Siam graciously offerred to the Buddhists of Japan. This was part of the relics that had just been excavated on the borders of Nepal and presented to his Siamese Majesty. This mission was a great success, being accorded a very warm reception by the royal family of Siam. On the return of the mission a special temple was erected at Nagoya for the safe custody of the holy relic. This is called the Nissenji (Japan-Siam Temple),

and is taken care of by the different sects in turn.

It would take a full volume to give a detailed account of Nanjio's many-sided activities as a scholar and religious worker. So for the present I must contend myself with the brief outline sketch which I have so far jotted down. But no sketch of his life, however brief, can be suffered to appear in print without some attempt at summarising the valuable contributions he made to the world's knowledge of Buddha's teaching. Fortunately the difficult task in this respect has been kindly lifted off my shoulder by Dr. J. Takakusu, who has supplied me with a statement which I append here in his own words.

M. ZUMOTO.

Literary Achievements of the Late Dr. Nanjio

The late Dr. Bunyiu Nanjio was a foremost authority on Sanskrit. His world-wide fame as a great scholar was established as early as the latter part of last century, when Sanskrit literature began to be studied by, and influence the literary world of Europe. All the foremost Sanskrit scholars, who appeared in those days, passed away one after another, until after the Great War only two men survived, one of whom being Dr. Emil Sénart, President of the French Academy and publisher of Sanskrit Mahāvastu, and the other Dr. Nanjio. The two savants were looked up to as an illustrious and peerless pair in the field of Sanskrit researches. The lamented death of one of them leaves a void which it is hard to fill.

The name of Dr. Nanjio is inseparably associated with the Catalogue of the Chinese Tripitaka. Whenever we speak of the Tripitaka, we recall the name of Dr. Nanjio, and the mention of Dr. Nanjio brings up the association of the Tripitaka. It was Dr. Nanjio, who compiled and annotated the Catalogue of the Chinese Commentary on the Tripitaka and published it through the University press of Oxford. It was in recognition of the great value of the work thus completed by him, that the University of Oxford conferred upon him the degree of M. A., and it was this work that made him famous throughout the world. It is safe to say that no Orientalist is without this invaluable book in his library.

While in Oxford Dr. Nanjio also edited in collaboration with his honoured teacher Prof. Max Müller the Larger and Smaller Sukhāvatī-vyūha, Vajrachedikā-prajñāpāramitā-sūtra, Prajñā-pāramitā-hrdaya-sūtra, etc., all of which were received with admiration by Western scholars of Oriental literature, religion and philosophy.

For some years after his return to Japan from Oxford, Dr. Nanjio was chiefly engaged in the propagation of Buddhism, and his name was not heard in the field of Sanskrit researches. It was, therefore, with something of agreeable surprise that the whole world of Buddhism hailed the publication by the Russian Academy of Saddharmapundarika-sūtra, which he edited in collaboration with the great Dutch

scholar, Dr. H. Kern. This work of his was especially appreciated, because Dr. Kern had declared that the publication of the sūtra would have been impossible without Dr. Nanjio's cooperation.

All these books are indispensable to students of Sanskrit literature and Buddhism. Such students and the followers of the sects founded on the teachings of Buddha embodied in these works owe to Dr. Nanjio a heavy debt of gratitude for the great service he has rendered them. It appears that he undertook and completed translations of all the other sūtras of this group but these have not yet been published.

Dr. Nanjio's last contribution to the study of Sanskrit literature was the publication by the Otani University of Kyoto of Langha-avatara-sūtra, which he had copied while he was studying at Oxford. A translation of the sūtra was subsequently published by the same university. This translation was completed by him with the assistance of Mr. Hotoku Idzumi, one of his best pupils.

There is another Sanskrit sūtra, which Dr. Nanjio had copied and put in order. This is Suvarnaprabhāsa-sūtra, and is in course of publication under the hands of Mr. Idzumi. It is a discredit to the reputation of Japan that during nearly half a century since Dr. Nanjio returned home from Oxford, carrying with him a great pile of Sanskrit sūtras, which he had copied, the publication of all these sūtras has not as yet been completed. This fact, however, tells in a convincing way how stupendous was the work done by Dr. Nanjio at Oxford. I well remember how often Dr. Max Müller held up Dr. Nanjio's life as an example of assiduity and painstaking work for us Japanese students to follow. I also remember how Mrs. Müller used to refer to Dr. Nanjio in high terms as a representative Japanese gentleman.

Dr. Nanjio was possessed of a wonderful memory. He remembered all the details of the experiences he had during his long life. His diaries were lost by the great earthquake-fire of 1923, but recalling his life and career he recently wrote a book of reminiscences and had it published in October last under the title of "Kwaikyu Roku." This book has now become the last of his literary work.

J. TAKAKUSU.

ON "KARMA"*

I esteem it a great honour today to be able to read a paper on the ethics of Buddhism before an audience which, I am told, consists of Christian ministers. I feel I am just now in a unique position. I am in my own country, and yet am going to speak in English, a language which is not my own. I am sure many of you, if not all of you, understand Japanese better than I do English. It may therefore be far better for me to speak in Japanese instead of in English. I speak in English this evening, simply because I have been told to do so. I am very sorry I knew only this afternoon that I was to speak on "The Influence of Buddhism upon the Moral Life of Japan." I have had no opportunity again to see Dr. Watanabe, who asked me to give a lecture at this meeting, and consult with him about the subject. I have been very busy these days, and in preparing this paper naturally consulted the book which I published last year. I selected the subject "On Karma." The idea of Karma, 'go' has had so much influence upon the moral life of Japan that so many words meaning 'go,' 'innen' 'rinne,' 'sanze,' etc. are found in Japanese.

The doctrines of Buddhism are not all peculiar to it, but many of them are common with Brahmanism, the older and orthodox religion of India. The doctrines of transmigration and Nirvana, for instance, had been taught by Brahmanism, even long before the Buddha appeared in the world. It is the same with this doctrine of Karma. It was taught by Brahmanism and Jainism, the latter of which was founded or at least reformed by Vardhamana,† who is called Nigantha Nataputta in the Buddhist scripture, and who was a contemporary with, or to be more exact, a little senior of the Buddha. And besides these the Saikhya and Vaisesika, two of the six philosophical system of India, also taught this doctrine. We can say therefore that this was common to almost all philosophies and religions of India. But everybody who knows India, especially the spiritual matters of ancient India, will admit that the doctrine of Karma was perfected by the Buddha, or that it forms the essential part of his religion. It is therefore not too much to say this doctrine particularly belongs to Buddhism.

What is Karma ? In its general

* This lecture by Dr. Shundo Tachibana was delivered under the auspices of the Japanese Language School as one of the Winter Term's series of nine studies in Japanese Religions, given at the Japan Industrial Club, from January 14 to March 20, 1928.

† Rapson in his "Ancient India" places Vardhamana Jnataputra between 599 and 529 B.C. and the Buddha is generally thought to have lived between about 480 and 560 B.C. That is to say the Buddha was born and died about 40 years later than Vardhamana. But I think Vardhamana here is pushed back too much because he is the only founder of the six philosophical systems who is referred to in the scriptures.

sense, it means doing or the thing done. As a technical term of Buddhism, it signifies what we think or will, what we say and what we do; these being called 'behaviours in mind, speech and body.' Of these three, the first is distinguished from the other two, because action and speech originate in thought and will. One important thing with regard to the morality of Karma is that Karma in speech and body cannot be considered to be moral unless they result from moral Karmas in mind. I mean to say that if we act or say or do something in our body or speech, and if this is not a result of our thought or will in our moral nature, it is not a moral Karma. Moral Karma must always result from our good or bad thought or will; or it will not bring any moral consequence upon us. It cannot be called a Karma in its proper sense. We think or will to do or say something good or bad, and then we do or say it. In the first stanza of the Dhammapada, we read "All things are led, governed and made by the mind." Our acts or words are all consequences of what we think or will. Not only that. Our habits, our personalities, even our environments are results of what we think or will. "We are what we think or will." The doctrine of Karma is true in its general sense too.

Three sorts of deeds, mental, vocal and bodily, are classified according to the 'doors' throught which Karmas manifest themselves, and these three sorts of Karmas or deeds are morally classified into three, that is, good, bad and indifferent. Good and bad deeds each include ten sorts of actions: killing, stealing and adultery are three evil actions belonging to the body; speaking falsely, slandering, abuse and foolish talking are four evil deeds belonging to speech; and covetousness, malice and being sceptical are three evil deeds belonging to the mind. And the opposites of these are ten good deeds of body, speech and mind. These are divided into two kinds of Karma—that which is manifest to others and that which is not. When we act in body, speech or mind, and these actions are manifest to others, they are called Vijnapti-Karma or Karma which manifest themselves. When actions performed are Karmas which leave some impressions upon our being, the consequences of which are taken by the performers in one of their coming existences, these are called Avijnapti-Karma or Karma which do not manifest themselves to others. These classifications of Karma will be enough for us for the present.

The doctrine of Karma makes clear that Buddhist morality is of an autonomous nature. We act in accordance with morality, not because we desire that others would regard us as virtuous men. We avoid committing sinful actions, not because we desire to be justified before God. There is for the Buddhist no God to whom he may complain of his dissatisfaction and to whom he may pray for what he desires or needs. It is not necessary for the Buddhist to repent to God for his sinful actions. He does not believe that by so doing he

can be released from his sins. He believes that he must be responsible for sins he has committed. "One reaps as one has sown." We must always be ready to take the consequences of our actions. No doubt this holds good in the case of good actions as well as evil ones. It is we that reward or punish ourselves. In this respect Buddhist morality has a little utilitarian tinge because it 'forces us to be moral' on the ground that if we act in accordance with morality, we should be rewarded with some profits.

"As a man sows, so he reaps." The fundamental idea underlying this is that of just requital. We recompense ourselves according to our deeds, merits or demerits. Nothing more clearly and definitely proclaims this principle of just requital than the doctrine of Karma and the law of causation of Buddhism. Recompense according to one's merits or demerits will be most precisely observed in this doctrine of Karma. We owe everything in our possession, existence, status, rank, physical and mental conditions, character, even our environment to the Karma which we have performed in our previous and present existences. The process of causation in partly revealed to us, and we can judge from this how the cause brings about the effect. We commit bad actions and thereby we ought to inflict punishment upon ourselves. We perform good actions and we are thereby made to meet good recompense in this world or in the coming world. Nothing and nobody outside can help or favour us in obtaining rewards which we do not deserve or escaping from requitals which are due to us according to our deeds. The doctrine that "We reap as we sow" is perfectly in accordance with the Buddhist doctrine of retribution and the law of causation.

Some people suffer from poverty and physical weakness, or their social status is low. They are placed in these unhappy conditions—though it is true that poor, weak or lowly-conditioned people are not always unhappy—because they have committed sinful actions in their previous existences. If they understand this, they should be glad that by so doing they are recompensing for their sins. They should not merely complain of their humble positions, poverty or physical weakness: but they should realise that in going through these ordeals they are repaying the debts which they have heaped up in their repeated lives. On the other hand, if they are dissatisfied with their present unhappy conditions, they ought to make efforts to improve themselves so that they may be happy in this and coming lives. Resignation and exertion form the two sides of the morality of Karma. And if we resign ourselves to what we think our own fate, believing that there is no possibility of improving our positions, we may be regarded as fatalists; but the doctrine of Karma is not fatalism. If we make no efforts to change our positions we may be moved on as we were predestined by our previous Karmas; but we are free enough to improve our fate on one hand though we are govern-

ed by the laws of Karmas on the other. The doctrine of Karma therefore is not a sort of fatalism, though it seems to be so.

To make clearer what we desire to assert in this connection, it will be better for us to quote the Buddha's own words. He points out three erroneous ideas about the happiness and misery of this life in the following words. 'There are, oh monks, some Samanas and Brahmanas who maintain and believe that all the pleasure, or pain, or indifference to pleasure and pain that this person feels, are results of his acts in previous births. There are, oh monks, some Samanas and Brahmanas who maintain and believe that these are all results of creation by the lord of the universe. And there are, O monks, some who think that all these have neither reason nor cause.' He continues to say that if, as the first group of Samanas and Bramanas assert, these are all results of actions in previous existences e.g. as murderer, thief, adulterer, liar, etc., they will all be predestined to be such as they are by their previous actions, and in consequence they will not be directly responsible for the crimes they have committed. They cannot but act as they are destined by their actions in their previous births. They will simply have to do as they are forced to do by their actions. Freedom of will is thus absolutely denied to them. They will have no intention to do what ought to be done and not to do what is not to be done. No moral improvement or intellectual culture can be expected from them. He reproves in the same way the second and third groups of Samanas and Brahmanas who maintain and believe that the happiness and misery of living beings are results of creation and that these have no reason and cause.

Buddhism in opposition to Brahmanism, asserts that there is no Atman in the person as well as in the universe. Non-Atmanism is a doctrine essential to it, and it declares the possibility of transmigration—the transmigration of Karma or deeds without their doer, or a soul, which is absolutely denied in Buddhism. How is this possible? According to the Buddha's teaching, our being consists of four elements; earth, water, fire, and wind; or of five aggregates; material elements, sensation, perception, predisposition and consciousness. What we call a being, therefore, is a composite, a collection or a production brought forth through the law of causation. It is of a temporary nature. At the moment of our death, it begins to decompose and when its decomposition has been completed, it is said that the being as returned to the elements. On the other hand, a new being begins to be composed in accordance with the law of cause and effect. It dies and returns to four elements. In this repetition, in being, old and new, there are no personalities; it is only Karma that works as a link connecting old and new beings and that transmigrates from one being to another. Karma can be compared to powder, and the doctrine of Karma Buddhism teaches

is like a gun in which only powder is used, but no ball. No ball, but only powder is discharged. In like manner it is not a soul or Atman that passes from one existence to another of a being, but is Karma. It is said therefore that Buddhism teaches not 'transmigration' but 'rebirth.' Transmigration without a soul would be impossible.

As we have said above, our Karma, as Vijnapti-Karma can be made visible or audible to others, but the other sort of Karma, that is, Avijnapti-Karma, cannot be made manifest to others. It is accumulated or impressed upon our being. Ethics teaches us that our actions, while repeated, become habits which when heaped build character; and anybody who is endowed with good common sense, cannot fail to understand this. The relation between our Vijnapti-karma and Avijnapti-karma can be compared to this. The former which can be made manifest to others, a Karma we perform through our body or in our speech, corresponds to actions; while the latter, the Karma which cannot be made manifest to others, the Karma which is impressed upon our being and which comes forth only when a proper time comes, can be said to correspond to character. We perform some actions which, at the time, leave some impressions in our minds. These impressions, when stably repeated, build character. "Character" is a heap of actions and habits. A remarkable difference between moral character and Avijnapti-karma is that the latter is made manifest in the form of the effect of a good or bad deed, while the former (character) manifests itself in good or bad actions. Avijnapti-Karma is not a soul, but a sort of strong power, an energy, serving as a link connecting old and new composites of elements and making their transmigration possible.

Karma transmigrates without its doer. A being dies and decomposes, and at the next moment another being sets about composing itself to succeed the merit or demerit the previous one has performed. Is this unimaginable and unbelievable? If it can be imagined, but not believed, it is a supposition, or it may be called a postulate of reason. Kant asserts that the summum bonum is possible only on the supposition of the immortality of the soul. We can say therefore that transmigration or rebirths through the operation of Karma is possible, in spite of the absence of its doer or soul.

Is it possible to escape the clutches of Karma? (We say, so, because strangely enough Karma is generally known as something dreadful. It is especially so in Japan, where it is therefore dreaded very much.) Yes, it is possible—possible for a person of high religious training. Buddhist culture begins with moral training and ends, so we may say, with religious training. You know there is a well-known Pali stanza, which may be translated as follows: "Not to commit any sin, and to do good, and to purify one's own mind; this is the teaching of Buddha." The first half of the stanza 'Not to commit any sin, and do good' signifies the moral

culture of the Buddhist, while the latter half 'to purify one's mind' may be said to signify his religious culture. Morality comes first and religion follows it, if we may draw a line between the two. In the threefold Buddhist training, i. e. Sila (morality) Samadhi (meditation) and Prajna (knowledge), morality is placed at the head, meditation next and knowledge comes last. We regulate our lives through moral training, and we overcome depravities and attain enlightenment through knowledge which is developed through the exercise of Dhyana or meditation. The regular process of Buddhist training, therefore, is—morality, meditation, knowledge and enlightenment, or enlightenment may be included in knowledge. On this attainment of enlightenment, one is exempt from the power of Karma whether good or bad. The power of Karma being absolutely refuted, there is no more moral retribution for such a man.

Through Upanishad literature there appears a typical person, or the most worthy person from the Brahmanical point of view, who is named 'Ya evain veda' in Sanskrit or 'One who knows thus.' He is said to be exempt from all his sins. There is no evil deed for him because the knowledge he has acquired as a result of his mental training will cancel all sins and crimes he commits. Knowledge in the Upanishads has supreme power, even over morality. This idea is manifest also in the philosophy of Mahayana, in which one who is enlightened through the exertion of meditation and knowledge is said to be exempt from moral retribution, and this holds good also in Primitive Buddhism where it is asserted that Karma has power no longer over the enlightened one. Being perfectly freed from moral retribution, he is variously called one who is "above good and evil," one who is "above the bondage of both good and evil," one who "does not cling to good and evil," one who is neither "pleased nor displeased," one who has left behind "both what is agreeable and what is disagreeable" and so on. Such attainment is a result of high mental culture prosecuted through the activity of perfect moral consciousness. When one reaches this state of culture, distinction will be absolutely abolished just as in the case of 'one who knows thus,' that is one who has attained complete oneness with Brahma, or realised Brahma-Nirvana. A moral man has become a supermoral man. Distinctions between two different things, good and bad, right and wrong, merit and demerit, ignorance and enlightenment, transmigration and Nirvana, are all annihilated for him. He has got rid of all these relativities and created the mental condition of absoluteness in himself. He has entered into a state of perfect Samadhi.

S. TACHIBANA

THE TSUBOSAKA TEMPLE*

WHETHER dream is a life or life a dream, life is little more real than a dream, and yet it becomes real, with its weals and woes, when one lives and realizes it, good or bad.

There lived a blind man, by the name of Sawa-ichi, in the outskirts of Tosa-Machi, near Tsubosaka, on the Yamato Highway as long and tedious as life drawn long. Born to honesty, he lived as slender a life as a string of his Koto-harp or of his three-stringed Shamisen-harp, by which the blind man earned a living as flickering as the thin smoke rising from his hearth. His wife, O-Sato, in faithful cooperation with her blind husband, picked up odd jobs of mending, washing and starching clothes for her neighbours. Nor was the sound of her fulling the starched clothes less faint than the life they were leading. The song of a bird and the tolling sound of a country bell were sad reminders that brought tears to their eyes and the trickling Imose-Gawa, or the River of Man-and-wife, was no less suggestive of a sad life.

O-Sato: "Why, what thought made you take out the Shamisen and play? You are in good humour to-day, Sawa-ichi."

Sawa: "Well, O-Sato, do I look to be in good humour because I play the Shamisen?"

O-Sato: "Yes, you do."

Sawa: "Nothing farther from it. I feel gloomy almost to distraction. I would sooner die than....."

O-Sato: "You don't say....."

Sawa: "O yes, I feel as gloomy I would that death might relieve me. Look here, O-Sato. I have something I have long wanted to ask you. Come and take a seat near me. It is nothing important, but it has always been in my mind, and I have wanted to get it out. Time flies, as they say, like an arrow, and it is three years since we got married. And we had been betrothed from our childhood. We know each other well. Why do you keep anything from your husband? Tell me frankly."

O-Sato: "Why, Sawa-ichi, what are you speaking about? Since I married you three years ago, I have not kept anything, even so small as a single dew-drop, secret from you. If anything has displeased you, out with it. Am I not your wife?"

Sawa: "Glad to hear you say so! Out with anything! What can I hold from you? Now, listen, O-Sato. During the past three years of our married life, you have not been at home, even for a single night, after the seventh hour. I am blind like this, and the small-pox has so disfigured my face that I know and it is reasonable enough that you hate the sight of me. But if you are in love with any other man, just tell me frankly. I should

* A translation by Mr. A. H. Sakai of another popular play of old Japan. A similar work by the same translator was published in Vol. III, No. 9 and was highly appreciated by our foreign readers.

not have got offended like this, if only you told me so. We are cousins, and when I hear people say that you are pretty, I control myself and am determined not to be jealous of you. Please tell me the truth."

This he said in a clear tone, though he had bitterly to swallow the tears overflowing his sightless eyes, while his wife, too much in torture and agony at these unexpected words, to care either for herself or for life, hugged her husband hard to her breast.

O-Sato; "What is this I hear, O hard-heartedness! Though lowly and unworthy, Sawa-ichi, I would not desert my own husband for all the world, or run to any one else. I cannot understand how you put so little trust in me—it is too much to be so suspected! The death of my father and mother left me to the care of my uncle, who brought us together. I called you brother—my senior by three years—and we were happy. As ill luck would have it, however, small-pox seized you and deprived you of your sight—an affliction not inherited from your parents. Then on top of that poverty overtook us. But I cared not a bit about your blindness or our poverty. You are my husband, good or bad, and I shall be your loyal wife till the end of time, even if we suffer the torture of fire and water. What is more, I repaired to the Temple of Kannon, the Goddess of Mercy, of Tsubosaka, and prayed for the restoration of sight to your sightless eyes. When the bell struck the seventh hour at dawn, I slipped out stealthily and struggled up the rugged mountain-paths. Not a single day has passed during these three years, but I repeated my supplication before the Goddess Kannon. No response has as yet been returned. What false retribution can this be? Just now I was inwardly accusing the Goddess Kannon of her non-response to my repeated prayer. You took no notice of my faithful love, but instead suspected me to be in love with some one else. Your one word of suspicion put me out of humour. How could I be otherwise?"

Sawa-ichi was overpowered by the tearful chastity of his wife, and his blind eyes also overflowed with tears.

Sawa: "Say no more. It is too much. Since yon are wholeheartedly devoted, I would that the Buddha Almighty, who they say restores flowers to a dead tree, might make the dead tree of my blind eyes bloom! Only, I am too sinful—Oh, if even in my future life, I would—no, O-Sato, lead me by the hand and let us go together right now."

Delighted at these words, O-Sato dressed herself lightly and hastily. She handed her husband a slender cane, out of sympathy, and with their courage no less slender but their hope stout, they made their way together to the Temple of Tsubosaka.

When, according to tradition, the Emperor Kammu, the fiftieth Emperor of the Imperial line,

had serious eye-trouble, Priest Kido, of the Tsubosaka Temple, offered a prayer to the Holy Image for a hundred and seven consecutive days, at the end of which time his majesty was entirely cured of his trouble. The temple is now known all over the country as the Sixth Sacred Place of the West, where prayer is marvellously answered.

Their feet were guided and prompted by the chanting Songs of Praise which happened to be wafted up from below the hill, and Sawa-ichi and his wife came towards the holy temple.

O-Sato: "Faith is important, Sawa-ichi, but sickness is often dependent upon your heart. Your low spirits will only make you worse. You are too much dejected to get cured. At such a time you had better divert yourself in cheerfully singing some familiar song."

Sawa: "You are right. It will only injure my eyes to be in the blues. I will try one for a change. But is there nobody in sight near here? Oh, fie!

'Whether affliction merciful
or mercy afflicting,
Oh, my life already despaired
of evanescent as a dew-
drop.....'

Hold! Do not pull me like that. Your sudden pull so scared me that I forget the rest of my song. Ha! ha! ha!"

O-Sato: "Ha! ha!"

Sawa-ichi and his wife struggle along up the rugged paths encouraged by cheerful singing, till they come to the main temple of the Goddess Kannon.

O-Sato: "Here we are at last, Sawa-ichi. That is the Goddess Kannon over there."

Sawa: "Oh, is this the temple of the merciful Kannon. Oh, most merciful! Namu, O Buddha! Buddha Merciful! Buddha Almighty! Namu, O Buddha! Namu, O Amida! But look here, O-Sato. I have climbed up, as you told me, hoping against hope to be cured. But my eyes seem all but beyond recovery, do they not?"

O-Sato: "Nonsense! Have done with your silly talk! Come, Sawa-ichi. Faith requires patient devotion. Give yourself up and trust. The merciful Kannon will surely answer our prayer. Let us repeat our prayer, instead of yielding to an idle talk."

This encouragement of his wife put heart into him.

Sawa: "I see that you are right. Then I will stay here fasting for three days and nights. You go home and attend to your work. The three days will decide my fate, whether I get cured or remain uncured."

O-Sato: "Oh, will you? Well said, Sawa-ichi. I will go home for a little work and as soon as I am done, I shall hurry back. This is a steep mountain-path. Just a few steps farther up, there is an unfathomable gorge on the right-hand side. You must stay here, without stirring a step further."

Sawa: "Where can I go? I shall have to vie with the Goddess Kannon for patience. Ha! ha!"

His wife smiles, too, and with her heart lingering behind her, she hurries on her homeward mission, little knowing that this separation is no more to be trusted in than a lingering frost which now is and then is not.

Sawa-ichi is left to himself. The desolation of his life is unbearable to him. He breaks down under it and cries.

Sawa: "Oh, it makes me happy to think that my wife has faithfully taken care of me all these years and months. No pressing poverty could induce her to desert me and she has never betrayed a sign of displeasure with me. Instead of getting disgusted with her blind husband, she pays me the greatest attention. What do I repay her? I doubted her faithfulness in turn, and looked at her with all sorts of misgivings. Forgive me, O O-Sato, for my mistrust. If I part from you now, in what life shall I see you again? Alas for me! Take pity upon me!"

Sawa-ichi falls upon his face moaning, unconscious of all things around him. He lifts his head again.

Sawa: "My wife's constant and devoted prayers of three years have failed to be of any avail. What good will come if I live any longer? The proverb says, 'Retire and there will be two rich men.' (Better separate from, than be associated, with a person of a different mind; then both will succeed.) My death will be my return to you for your attentions. You live after me, O-Sato, and marry a better husband. There is an unfathomable gorge, I hear, on the right-hand side a little farther up. This is the best place for me to die. If I turn into dust at such a sacred place, I may be saved in the future life. Night has far advanced and while nobody sees me, I will....."

Sawa-ichi stands up. He quiets his disturbed heart and composes himself. He goes up four or five steps, when he hears the bell of early dawn booming. This is his last speed-up in life, and he gropes his tottering way, in a blind manner, with his cane as his only support and guide. He scrambles up a rock, on one side, where he hears the awe-inspiring stream below. Could it be the voice of the Goddess Kannon, who has come to receive him? "O Namu, Oh Buddha! O Amida!" he cries and putting aside his cane, he hurls himself headlong down, to end his miserable life in a miserable way.

Utterly ignorant of this sad event, O-Sato, his wife, hurries back from home. Her steps are quickened somehow or other and she presses on so impatiently that she often stumbles and falls down in this familiar path. She reaches where Sawa-ichi was and finds him gone.

O-Sato: "Oh, gone! Where can he be? Where has he gone? Sawa-ichi-i! Sawa-ichi-i!"

She shouts and searches for him. But no voice is heard nor is his shadow even to be seen anywhere. She runs this way and then totters on that, calling the name of her husband. Something startles her in the moon-

light shining through the thick branches. It is his cane! She is tempted to look down into the gorge and she seems to see the body of her husband in the moon-shine. What is to be done? What can she do? Madness seizes her and she runs amuck, writhing. But she has no wings to fly down with. She shouts, but echo is the only reply she gets.

O Sato: "Oh, heartlessness! Haven't I patiently offered a devoted prayer to the Goddess Kannon all these years and months through all kinds of privations? I minded no hardships, and have never ceased a moment to pray that your sight may be restored to your eyes! What sight do I see to-day of all days? What will become of me after you are gone? What can I do thus left to myself? What, Oh what can I do? This reminds me now of the song you sang a short time ago. I felt a kind of uneasiness when I heard it, but I little suspected you. You were already prepared for this sad hour of death. I did not notice it. I should not have urged you to come out, if I had known this. Forgive me! Oh, forgive!

"Who can be worse-fated than I am? I am abandoned by my husband, to whom I pledged my troth for the next life as well as this—who, that is not immortal, could ever foresee this long separation? Whether or not earthly hardship is a retribution for a sin committed in a previous life, I can see how my poor husband, who could not see even in this life, wanders from darkness to darkness in his journey to death. Who will guide him in the abode below?"

Thus she soliloquizes in tears, which ceaselessly falling might have increased the depth of the gorge stream of Tsubosaka.

O-Sato: "No, I will say no more. Our destiny was fixed in our previous existence. I shall be resigned. I must hasten on the same journey of death as my husband took, so that I may hand him this cane, his keep-sake. Guide me, O Buddha! Namu, O Buddha, guide!"

With these words, O-Sato follows her husband into the gorge and also puts a sad end to the life of a faithful wife.

In the middle of the second month, early at dawn, there flashes a stream of light from the clouds. The sweet voice is heard of a richly-dressed and graceful court-lady. She is none other than the Goddess Kannon herself in disguise.

Kannon: "How now, Sawa-ichi? Listen to what I have to say. Your eyes were closed because of your sins committed in the former life. You and your wife are both doomed and are on the verge of death, which may come at any moment. But in appreciation of your wife's devotion to you and prayer offered from day to day, your lives shall be prolonged. You must be henceforth devoted to the Faith and live a life of pilgrimage visiting the Thirty-Three Sacred Places, in return

for the boundless mercy of the Buddha. Do you hear, Sawa-ichi and O-Sato ?"

These words were no sooner said than the graceful person of the goddess disappeared as if blown out, when the bells sounded far and near from below in the air of early dawn and the twilight gradually gave way to day-light. Sawa-ichi and O-Sato awoke in the gorge which was still dark. They started to their feet.

Sawa: "True! My eyes are opened! Oh, my eyes are opened! Eyes open! Thank Goodness! The Goddess Kannon be thanked! Kannon be praised! But who are you ?"

O-Sato: "Who am I! Am I not your wife ?"

Sawa: "You, my wife ? Glad to see you for the first time. Oh Goodness be thanked! But how miraculous! Surely I fell down into the gorge and must have died. I was unconscious when the Goddess Kannon appeared before me and told me everything of my previous existence."

O-Sato: "So was it with me. I jumped into the gorge after you, but I suffered no bodily injury. Instead, you have your blind eyes opened. This is too good to be other than a dream. So I see that it was the Goddess Kannon hereself that called your name repeatedly and restored you to life. Oh, the Goddess Kannon be thanked and praised! Let us start at once on a pilgrimage."

The sun, shining upon Sawa-ichi and O-Sato for the first time after their fall, brought to them, like the advent of a new spring, a joy similar to the one felt by a turtle that basks itself on a piece of wood floating on the wide sea. The divine blessing of the Goddess Kannon restored sight to the blind eyes with the happiness of the New Year, and brought to life the man and wife, whose nuptial knot was tied the more tightly—so tightly that "no water could leak through it." Oh, how gracious is the Goddess Kannon, to whose merciful revelation everything in life is to be attributed! Sawa-ichi and his wife offered in the temple the cane they needed no longer and returned their deep-felt thanks to the gods and Buddha with the purity of an early morning. A rock-monument was erected in the temple compounds of pebbles as clean, and a pool made of water as clear and pure, as in the Jodo, or the Land of Purity. Oh, how miraculous the Law is in its revelation.

A. H. SAKAI.

KISÂ GÔTAMÎ

Kisâ, young and beautiful, poor
In worldly goods, but rich in what indeed
Was better far—knowledge psychic, giv'n
From other spheres. Slim and graceful, doe-
Like. Eyes that sparkled with the light of stars
On frosty nights, joyed in her only son,
And sang as birds do sing, in purest joy.
But Mâra, silent and inscrutable,
Struck down her son, and she in direst grief
Carried her child to all her neighbours near
And far, begging from them the draught to bring
Him back again to life. They, sore amazed,
Said: "You are mad; your son is surely dead!
Weary with her burden, dazed with fear,
She stumbled on her way, but still believed
That life again would come to her dead son.
Then one in pity said: "Go thou to Sakya-
Muni. He to thee will give a peace
Of heart, and all thy troubles shall from thee
Fall as a garment falls that is off-cast,"
She sought the Buddha, full of hope renewed,
Fell at His feet, and cried with mother's love,
"Oh, Lord, and Master, give me that I pray
Which will my boy restore to life and health."
The Master gazed at Kisâ long, and saw
That if she were not shown that all the world
Bore grief as she had borne, and none was free,
Her mind, now rocking with her pain, would soon
Become unhinged. And He, compassionate,
Said: "Daughter, go and bring to me mustard-
Seed, a handful. Seed which must be got
From household which has never known the loss
Of husband, wife, a parent, child or friend."
With joy she rose and bowed adoring, then
Like a stone from catapult released,
She flew from house to house to gain her quest.
The people, moved with pity at her grief,
Said: "Here, O Kisâ, take the seed thou seek'st,"
But when she asked in simple faith, "Hast thou
A son or daughter, father or or a friend
Lost in this house?" with bowèd heads they said:
"Alas, the living are but few: the dead
Are many. Do not thou remind us now
Of our deep grief."
Kisâ, weary, sad,
And hopeless, saw the sun return in flame

To his western bed. The village lights
Like magic points of flame there came and went
Again. She sat beside the road until
The darkness, velvet-like and cool, again
Reigned o'er the Earth; and she, brooding there,
Considered the fate of men, and how their lives
All flicker up, and fall away again.
"How selfish I in my poor grief" she thought,
"Is death not common to us all? Yet, in
This vale of desolation there's a path
That leads him to immortal heights, who has
All selfishness surrendered."
The boy, her child,
She in the forest buried. Returning to
The Buddha she confessed her fault, and took
Refuge in Him; and in the Blessed Dharma
Comfort found and balm for her sore heart.
Thus saith the Buddha:
"All must to death attain
Through sorrow, sickness; through old age, and pain."

F. BLANNING-POOLEY.

BEWILDERED LIFE

I met Life face to face
In the whispering vale of shadows
"Life" I cried
I am weary of thee,
And thy eternal youth
See!
I have grown old beside thee,
The grim hand of Age
Relentless Age!
Has bent and broken me,
No' I shall no more on wingèd feet
Speed with thee thro' sunlit hours,
Go' For I am weary of thee
And would speak with Death"
Life raised her wondering eyes
"I am Death" She said,
And I fell before her
Blinded with light.

LELAND J. BERRY.

TRANSLATING A BUDDHIST SUTRA

EVEN now with sweet memory I recall the days when I was busily engaged in the translation of a Chinese Buddhist sutra, Byodo Gaku Kyo, with the late Mr. Arthur Lloyd of the Imperial University of Tokyo. Mr. Lloyd wanted my help a great deal in writing various writings on Japanese Buddhism. He asked me to organize a group of scholars of English and Buddhism to start the translation of Buddhist sutras into English. Accordingly I organized a staff of three young university graduates and Mr. Shimada, an aged Hebrew scholar, and Mr. Hokei Izumi, now professor of Sanscrit in the Otani University, Kyoto. It was at Mr. Izumi's suggestion that we made up our mind to translate the Byodo Gaku Kyo, one of the oldest Chinese Buddhist sutras now existing. This sutra is known to a few under its name, but it is only a different edition of the Muryo Ju Kyo, by which name it is quite well known, as it is one of the three sutras now in use in the temples of the Shinshu sect, one of the most influential Buddhist denominations in Japan. By the way it is to an abbot of the sect that the younger sister of H.I.M. the Empress is married.

As office for undertaking the work, an inner room of the Higashi Honganji Temple, in Asakusa, was selected and there we gathered three days a week to translate the Byodo Gaku Kyo page by page. Mr. Lloyd used to come into the peaceful ground of the temple by the front gate, when he exchanged smiles with us and stepped on the cold floor after putting off his shoes in accordance with the Japanese habit prevailing in Japanese style houses. Usually he put out a pair of woolen slippers and wore them on to protect his feet.

The room placed at our disposal by the management of the temple was one of the finest, where in olden days the Tokugawa shogun stopped whenever he visited the temple. It was often explained by the temple officers that in those Tokugawa days nobody was allowed to sit in the same room as the shogun nor in the next room if he was not a great lord himself.

With dim light coming from a wooded garden, the room was sequestered. Mr. Lloyd went over our translations. Whenever a question arose as to the choice of words, Mr. Izumi was consulted. Even at that time, Mr. Izumi was a good scholar of Buddhism and Sanscrit.

This work continued about a year and would have been carried on had not Mr. Lloyd died so suddenly, as he did, in Octorber, 1911. The manuscripts remained long in my hands, but were destroyed in the fire following the great earthquake in 1923.

Why the Byodo Gaku Kyo was selected as the first attempt of our undertaking was because of its importance in various respects. In China there were 12 Chinese translations of the Muryo Ju Kyo or Sukhavati Vyuha Sutra which were pre-

pared one after another since the time of Eastern Han beginning 25 A.D. Seven of them have been lost and five are in existence. These translations are somewhat different from each other. It shows that in India there were perhaps as many different editions of this sutra. There are also Tibetan and Mongolian translations, as well as an English translation by Dr. Max Muller.

While I was staying in New York some years ago, I was asked by Mr. Izumi to send the manuscripts to him to be printed in the *Eastern Buddhist* of the Otani University. To my regret I could not oblige him as I forgot where I put them in my home in Tokyo. It is a matter of regret that as already said the manuscripts were destroyed in the great quake-fire.

In course of lectures on this sutra delivered by Kozui Otani, former abbot of the Nishi Hongwanji Temple, in Manchuria in 1910, before the members of the Young Men's Buddhist Association of Manchuria, he said that of all the translations of this sutra, the fourth Chinese version published in the days of Wei was the best. Even compared with the Sanscrit text, this translation is better, for it has been better preserved. The translator Sangha Varman is called Ko So Gai by our people, but he was not a Chinese, being a national of Kang of Tashkent. Ko of Ko So Gai is pronounced Kang in China and designates the country from which he came. It is rather difficult to locate where the country was at that time, because the people were nomadic, but it is generally agreed by scholars that the country existed around Tashkent at the time of Wei when the translation was published. The nomadic people later wandered from Tashkent to Samarkand. The latter country was far from India too, so it was beyond the reach of Chinese and Indian civilizations, but Indian thought had been introduced to that country by the people of Kusana or Gwasshi or Gesshi some 140 or 150 years before, as the people, being oppressed by the Huns, migrated into this hilly district and settled there. This people had come in contact with the scent of flowers of Greek culture strewn on the path by Alexander the Great on his way to and from India and stimulated by his example occupied the northern part of India. Small wonder then that from such a country came a man like Sangha Varman. Being cordially received by the Chinese court, Sangha Varman settled in China and in course of time translated the sutra, probably with Chinese assistants at the Hakuba-ji, Rakuyo, the then capital of China.

Among other translators of this sutra there was an Indian scholar named Bodhiruci. He came from the north of India. By order of Empress Sokuten Buko, he changed his original name Dharmaruci and assumed the new name.

Sangha Varman's translation is the finest of the twelve, but is wanting in the latter part, while Bodhiruci's translation is complete and so can make up the missing part, though in other

parts it is inferior.

For the students of this sutra, a comparative study of these translations is necessary. Sangha Varman's and Bodhiruci's translations are important for the reasons mentioned above, but the Byodo Gaku Kyo is none the less important as it is the oldest translation now existing.

It is interesting to note that in those days Indian towns were the seats of learning in some sense, whither from different countries surrounding India students repaired to study Buddhism. The author of a well known note to Sukhavati Vyuha Sutra or Muryo Ju Kyo was a man from Peshawar called Vasbandhu, who stayed in India about the middle of the sixth century, 70 or 80 years preceding the days of our Shotoku Taishi.

When our translation of Byodo Gaku Kyo was nearly finished, Mr. Lloyd was much pleased. He said that by bringing out the translation we could show to the Westerners the first prints on the Chinese soil of Eastern Buddhism in those days when it made its way into China from India. The letters of the late Prof. Lloyd which I filed the other day brought to my vision the days in the past when I was young and was full of hope of translating into English many holy books of Buddhism.

KANESADA HANAZONO

HAIL TO THE BUDDHA

Hail to the Buddha, gentle friend and teacher,
Who for His children found the Eight-fold Way,
Who opened wide the Holy Gate of Wisdom
Leading the nations to the radiant day.

Hail to the Dharma, hidden treasures giving
To earth-bound souls who seek for rest and peace.
Lifting the fallen, comforting the mourner
Bringing to prisoners a hope of release.

Hail to the Sangha, followers of Buddha
Who by their efforts banish pain and strife,
Who point the Way through clouds of doubt and sorrow
To man's immortal state of perfect life.

—SHINKAKU.

NOTES

Celebration of Buddha's Birthday Anniversary

Favoured by an ideal weather, the annual Hana Matsuri (flower festival) celebrating the birthday anniversary of Buddha was observed in the capital of Japan with unprecedented pomp and success on April 8. In the morning a procession of nearly 10,000 men and women paraded the streets from Asakusa Park to Hibiya Park. All the way twenty men carried at the head of the paraders a flower bedecked miniature temple with an image of Buddha installed in it and were followed by a band of Buddhist pages in complete regalia of the religion. The paraders consisted of the representatives of 140 Buddhist children's organizations, 3 Buddhist college students' organizations, 14 Buddhist girls' high schools, 10 Buddhist boys' high schools, 12 Buddhist women's organizations, and Buddhist priests of 63 different sects. In the afternoon at Hibiya Park, the usual programme was carried out with great enthusiasm, the religious part being conducted in a very impressive manner. Among others, there were singing of Buddhist songs by the Lumbini Chorus, dancing by students of Buddhist girls' schools, and presentation of a religious play.

Many Buddhist temples were visited by crowds of children accompanied by their parents and were served with amacha (sweet tea), while lecture meetings were held at three places by the Buddhist University students' Associations.

Joint Meeting of Religious Leaders

As mentioned in one of the preceding issues of this journal, leaders of Buddhists, Christians and Shintoists will hold a joint conference in Tokyo in June next. The purpose of the conference is to bring leaders of the three religions together to discuss problems in various moral and social Japan and to consider means of bringing about more co-operation in their work.

A preliminary meeting of representatives of the three religions was held on April 17 to consider plans for the conference and the following decisions were arrived at.

The meeting shall be held for four days from June 5 at the Nihon Seinenkan in the Meiji Shrine Park. The Rev. R. Gonda shall be nominated as candidate for chairman, and Rev. K. Kozaki and Mr. I. Kanzaki as vice-chairmen. Many lecture meetings shall be given during the conference.

A number of prominent men are backers of the conference, among them being Viscount Shibusawa, Baron Sakatani and Doctor Anesaki. A fund of over 10,000 yen to finance the project has already been raised through the good offices of a number of religious leaders. It is expected that about 1,000 representatives of various religious bodies will attend the meeting.

Buddhist Music Association

The Bukkyo Ongaku Kyokai (Buddhist Music Association), to which Dr. J. Takakusu refers in his article published in this issue, is a new organization recently formed for the purpose of promoting Buddhist music. It is backed by the Government and has its office established in the Bureau of Religions of the Ministry of Education. An estimate of 10,000 yen has been included for it in the Budget for the current year and when it is approved by the Imperial Diet, it will be spent together with 10,000 yen donated by private persons and the federation of Buddhist Societies for carrying out various enterprises the association has in view, including spread of Buddhist music and collection of Buddhist songs and musical compositions by means of prize competition.

Gigantic Image of Kannon Projected

In a recent issue of this journal mention was made of a huge image of Buddha, which was erected at the cost of 100,000 yen at Beppu, Kyushu, a few months ago, and being made of reinforced concrete is bigger than the famous Daibutsu at Nara. Papers now report that plans are nearing completion of the erection of a gigantic statue of Kannon (Avaloketesvara) which will be twice as large as the Daibutsu at Nara and 50 feet higher than the Beppu image.

A meeting of representatives of patriotic and religious organizations was held on April 18 at the official residence of the Minister of Railways, at which the project was discussed. It is planned to erect the statue on Mugaso hill, near the railway station at Ofuna on the Tokaido line. The proposed site has already been leveled and prepared for the erection of the statue by members of reservists' and young mens' associations in the vicinity. According to a draft of the plan, the statue will represent Kannon in a position embodying peace and mercy and will be 100 feet high. Its impressiveness will be increased by placing it on a giant pedestal 30 feet high, it is said. The image will be cast bythe Ishikawajima Ship Yard under the direction of Rear, Admiral Naohide Iwano, retired. It will be of reinforced concrete coated with bronze and will cost approximately 200,000 yen if the project is carried out as its promoters wish. It was decided at the above mentioned meeting to complete the statue before October and the dedication ceremony will be held at the same time as the Enthronement of the Emperor.

We are told that it is for the purpose of rousing the sentiments of peace, loyalty and patriotism in the minds of beholders that the promoters have decided on erecting the statue. We very much doubt whether the aim the promoters have in view will ever be attained. If the projected image be made an object of art as beautiful as the Daibutsu at Kamakura, it may give some good impression to those seeing it, as the Kamakura image certainly does. But has Japan any living artist, who is great enough

to turn out such a masterpiece, especially when the image in question is of so huge a size? In all likelihood, the image, when turned out, will prove to be one of inferior workmanship painful to look at, such as one so often sees to his disgust in public parks and similar places in this country. We are very much afraid that the promoters will hardly be able to reap the fruit of much money and labour they have to spend on its erection. Besides, it seems to us that it is next to ridiculous to think to promote any lofty moral idea by such means.

In ages gone by, when people were ignorant and superstitious it might have been effective, but let us hope the rising generation of Japan is too far advanced in intelligence to be inspired by it.

Projected Buddhist Temple in London

A London despatch dated April 3 says that three Buddhist priests are expected there shortly in connection with the establishment of a "Vihara" or temple. A site has been bought in the fashionable Kensington district and work on the building is to commence shortly. The project is being pushed on by the well known Ceylonese Bnddhist leader, Mr. Dharmapala, who declares:

"The East has derived certain benefits from Christianity and I think it is time we reciprocated by giving Christian countries the benefit of the noble teachings of Buddha which we have guarded so jealously for centuries. It is a great blow to Buddhism that missionaries have converted so many thousands of Ceylonese to Christianity."

The three priests, deputed to found the London temple, are reported to be working hard at the English language in order to be able to lecture effectively. Funds are being raised by a committee in London to assist in the work.

We heartily wish Mr. Dharmapala every success in his enterprise and urge Japanese Buddhists to extend to him whatever assistance they may. At the same time we hope that Mr. Dharmapala's example will serve as a reminder and inspiration to them that they must not lie idle but must exert themselves to start similar work for many Europeans and Americans, who so eagerly desire to learn about the Mahayana school of Buddhism.

Explanation of Ancient Japanese Books

For the following interesting information, we are indebted to the *Osaka Mainichi:*

The Japan Association of the League of Nations has just published pamphlets, which contain the lists of ancient literature of Japan, such as Kojiki, Nihon Shogi, Manyoshu, and Heike Monogatari, and their synopses. The pamphlets also contain the gists of contemporary Japanese, Chinese, and Chosenese literatures.

The Japan Association is now planning to distribute them among the institutions of higher learning, libraries, and other organisations, connected with the League of Nations, of various countries.

The main object in presenting them to foreign organisations is to introduce Oriental literature, particularly Japanese ancient literature as a means of introducing Japanese culture abroad. Foreigners and foreign organisations that are desirous of studying Japanese ancient literature, are finding it extremely difficult to come in touch with Japanese ancient literature in view of the fact the books that contain lists and synopses of Japanese literature are not available.

It is believed that the pamphlets will contribute in no small measure to eliminate such difficulty.

Progress of Women's Education in Japan

The Nihon Joshi Daigaku (Japan Women's University) at Mejiro, Tokyo, had the honour of being visited by H. M. the Empress on April 20 on the occasion of the 25th anniversary of the establishment of the school. Its founder was the late Mr. J. Naruse and when it was first established it was but a small institution. To-day it is the biggest school giving higher education to women in Japan, with more than 1,100 students. Its progress during the past quarter of a century is representative of the rapid strides made by women's education in this country. When it saw light for the first time, Japan had only a few schools where women could receive higher education. To-day, besides more than 700 higher girls' schools distributed all over the country, there are for women two Government higher normal schools, two private universities, more than ten schools of college grade and four special schools giving technical education in medicine and dentistry. Not a few women educated in these higher institutions of learning have become leaders in various fields of society and are doing splendid work in the building up of a greater and brighter Japan. Already we have a fair number of eminent lady doctors, writers, social workers, musicians, artists and scientists. In view of this, it is not hoping too much to expect that before long the fair sex of this country will compare favourably with their sisters of the most advanced nations in regard to knowledge and intelligence.

Departure of Siamese Minister

Mr. Phya Chamnong Dithkar, until recently Siamese Minister to Japan, left Tokyo for Rome with his family on April 26. His Excellency has represented his country here for the last eighteen years and has now been transferred to Italy. During his long tenure of office, he has rendered distinguished service in cementing friendly relations between his country and ours, one of his most notable achievements being the organization some time ago of the Siamese-Japanese Society with H. I. H. Prince Chichibu, brother of the Emperor, as its honorary president. His daughters were educated in the Seishin Gakuin and his sons attended the American School here. They speak Japanese like natives and love Japan as tneir

second native country. It is a great loss for the Japanese people to have such a popular and able diplomatist who thoroughly understand their country taken away from them, but we trust that the cordial relations, now existing between Siam and Japan, which have been established by Mr. Dithakar, will permanently be retained, as the two nations are one in sympathy, aspiration, ideal and faith. His successor, Mr. Pias Span, who is a relative of his, is expected to arrive here in June this year.

Superstition in High Place

Superstition dies hard. That it is still alive even among men considered to be well educated is attested by a story recently appearing in Tokyo papers. It is to the effect that there have occurred in recent years too frequent deaths among the officials of the Ministry of Finance to be taken lightly. First there was Finance Minister Hayami, who died shortly after assuming the portfolio, followed by Dr. Kenkichi Yabashi, chief of the Engineering Section. On top of that, thirty or forty officials have fallen ill. Thereupon somebody advanced the opinion that the ground on which the office of the Ministry stands having been the burial place of Masakado, who was executed in 939 A. D. for revolt against the power that be of those early days, his spirit must be resenting the neglect and insult given him by the officials of the Ministry by erecting their office over his grave and it is no doubt his ire and vengeance that called so many officials to death. Absurd as it is, this theory found credence among the staff of the Ministry and a religious ceremony attended by the Minister and all his subordinates was solemnly held the other day to appease the outraged spirit of the rebel. We have nothing to say in comment on this astonishing affair, except that many tax-payers in this country would have been mightily relieved had the officials of the Ministry concluded that the dire calamities overtaking them were caused by their anger at being bleeded white and taken measures to appease it.

Tribute to Dr. Takakusu

At the time Dr. J. Takakusu retired from Professorship in the Imperial University of Tokyo last year on account of age limit, a proposal was made by many of his friends and pupils that something should be done by them by way of expressing their appreciation of the eminent services he had rendered to the cause of learning in general and that of Buddhism in particular. In this connection Dr. K. Watanabe, Dr. T. Kimura, Dr. N. Nagai, Dr. H. Ui and several other gentlemen held a conference the other day and among others decided that a collection of essays written by his friends and pupils should be published and dedicated to him and that a fund be raised from among them as well as his admirers throughout the country and presented to him to assist him in completing his educational and other enterprises.

TIT-BITS IN THE BUDDHIST WORLD

As a means for propagating Buddhism in America, the authorities of the Sojiji Temple at Tsurumi near Yokohama have decided to educate and train in Japan American-born Japanese young men as missionaries, and have just adopted a certain Uyeoka to be educated at the Komazawa University.

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Roughly there are 800 Buddhist temples in Tokyo, which have between them 40,000 *tsubo* of spare grounds in their premises. Desiring that these grounds be opened as play-grounds for children, the Municipal authorities will shortly invite chief priests of the temples to a meeting to discuss the project. All will sincerely hope that the priests will support this excellent idea and put it into effect. When it is done, not only will the health of many children be improved, but they will have the benefit of growing up in a Buddhist atmosphere.

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The Chosen Bukkyo Dan, an organization in Seoul of Buddhist Japanese and Koreans, have selected five Korean boys to be sent to Buddhist colleges in Japan at its expense to be educated and trained as missionaries. There were thirty applicants and an examination was held to choose the best qualified. Those selected are graduates from higher common schools, which correspond to middle schools in Japan.

The 1100th anniversary of Kobo Daishi, founder of the Shingon Sect, being near, the authorities of that sect are reported to have decided on taking up the following enterprises in commemoration:—

1. Compilation and publication of a life of the saint both in Japanese and English.
2. Translation into present day Japanese of his writings and its publication.
3. Compilation of an album containing photographs of his autographs and that of another containing those of noteworthy things and places in the history of the Shingon Sect.

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The Rev. Raifu Gonda, superintendant of the Buzan Branch of the Shingon Sect, has been elected President of Taisho University in succession to the late Dr. M. Sawayanagi. The Rev. Gonda is a highly respected veteran and a great scholar with a distinguished career. Though he is more than eighty years old, he is still hale and strong. He is considered the greatest living authority on mystic Buddhism.

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The oldest Buddhist temple in Tokyo Prefecture has recently been discovered by Prof. Y. Tanabe of Waseda University to be Shofukuji at Noguchi, in the village of Higashi Murayama, not far from the great reservoir of the city waterworks. The temple is one belonging to the Zen Sect and the building is of

the so-called Kamakura style. Evidence shows that it was built in the Kamakura Period probably by Regent Hojo Tokiyori (XIIIth century).

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An interesting discovery has been made in the premises of the Jodoji Temple in Onomichi, a town on the Inland Sea. An old pagoda standing in the ground was found to contain a number of valuable sutras and upon investigation it was established that the pagoda was erected eight hundred years ago by inhabitants of the locality to invoke the aid of the Buddha in repulsing the Mongolian horde, who attempted to invade and conquer Japan.

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The East Hongwanji of Koyto has founded a common school for Korean children at Ronzan in South Korea.

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A sanatorium for the poor at Honjo, Tokyo, now housed in a shack, will have a permanent building erected at the cost of 200,000 yen. This institution was one of the charity works for which the late Baroness Kujo used to extend great help. It is for the purpose of perpetuating her memory that it will be made more serviceable in the above-said way.

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The Rev. Senjo Murakami having resigned the Presidency of the Otani University of Buddhism on account of ill-health, the Rev. Shogan Inaba has been appointed his successor. Mr. Inaba was formerly chief secretary of the East Hongwanji Sect.

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Co-education is to be tried for the first time in a Buddhist school in Japan. The school referred to is the Ryukoku University of Kyoto and the first girl student admitted this year to that institution is Miss Yoshie Yamashita, a graduate of the post-graduate course of the Kyoto Joshi Semmon Gakko, where she had studied English literature.

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A free lodging-house for labourers is maintained in Shoro Dori, Seoul, by Wako Buddhist Association. A plan having recently been formed to enlarge it at a cost of 6,000 yen, General Yamanashi, Governor-General of Chosen, has donated 1,000 yen towards the fund.

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Leaders of the Sodo Sect have a plan on foot to publish a monthly for propagation purpose. Their idea is to raise 300,000 yen a year by contribution from one million adherents of the sect at the rate of 30 sen per capita and publish two million copies of the magazine in twelve months with the fund so obtained.

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